

slavery has both *ingenuitly* and *zeal*. I admired the bold and uncompromising attitude which the brother assumed, but was sorry he had not had a better cause.

If brother Winans would be as glad to have his slaves free as any abolitionist, he will set them at liberty immediately after reaching home. "O! but the laws forbid it?" Well, suppose the laws should forbid his praying?

"Ministers, Christians, and Bishops should be slaveholders!" Why? "Because they will be kind to the slaves, they will set a good example." So then we ought, according to this doctrine, to have Christian slaveholders to keep the traffic from being abused—and to set a good example to other slaveholders. And we ought also to have Christian robbers and thieves, that they may set a good example to the *craft*—and so produce a good influence on those who are immoral! I beg to take different ground. Neither bishops, ministers, or Christians should be slaveholders. Let all these good men come out from these abominations. It is the example of good men more than any thing else which keeps the system alive. While such good men (I must believe them to be such) as Dr. Capers, W. Winans, T. Crowder and others, hold slaves, and treat them *well*, bad men will hold them, and treat them *crueilly*. These good slaveholders are the shield and covering of the bad ones. They meet you at every turn and corner. You cannot speak of slavery, or the evils of slavery, but these good men stand right up before you. I will not wish them in heaven, as brother Smith did brother Scott the other day—but I believe it would be better for the cause of bleeding humanity if this wretched system could not plead the example of any *Christian or Christian minister*. A Christian minister does more harm to the cause of temperance than a dozen infidels. You have all heard of deacon Giles of Salem, Mass., the *maker*. Every unprincipled rumrunner and manufacturer in the land, will plead in justification of his conduct the example of deacon Giles. And the influence of Christians, and Christian ministers on the subject of slavery is in my humble opinion equally pernicious.

The speaker told us, that he was formerly from a free state—that he had become a slaveholder, and felt justified in so doing—that bishop Asbury was a warm abolitionist when he first came to this country, but that he cooled off, and changed his views somewhat before he died. All this only strengthens my conviction, that slavery is "deceitful above all things, and desperately wicked,"—that if it were possible, it would deceive even the very elect." But this no more proves that slavery is right, than the fact that a great many men who were *once temperate*, but have become drunkards proves that *drunkenness is right*!

Brother W. affirmed, that the south would not receive any help either from England or the northern states, in getting rid of slavery, i. e. in plain English, they love slavery so well, that they are determined to hold on upon it in spite of all opposition—and yet they would rejoice if the negroes were free! Put this and that together!

PROCEEDINGS IN THE GENERAL CONFERENCE.
May 24. Afternoon. Towards the close of the session, Mr. Winans, of Mississippi, asked leave to submit the following resolution—which, he remarked, he was sure would be interesting to all.—"Resolved, &c. That a pamphlet, circulated among the members of this Conference, purporting to be, 'An Address to the General Conference of the Methodist Episcopal Church,' by a member of that body, containing reports of the discussion on modern abolitionism, palpably false, and calculated to make an impression, to the injury of the characters of some of the members engaged in the aforesaid discussion, is an outrage on the dignity of this body, and meriting unqualified reprehension." The resolution was signed by Mr. Winans, above mentioned, and by Mr. Stamper, of Kentucky.

After reading the resolution, Mr. Winans proceeded to specify instances to support the allegations embraced in it, and attempted to show the propriety of such a resolution in a series of written remarks. He contended, that there were in the Address no less than *three direct flagrant falsehoods*, besides many others indirect or inferential. He read from the manuscript with great calmness of manner—but his remarks, in matter and in style, were in a high degree, violent and inflammatory. When Mr. W. had concluded his remarks, Mr. Scott rose and stated calmly, and with full exemption from the tone of defiance, that he was the author of the pamphlet in question—that he was the member, against whom the charges of multiplied falsehood had been so gravely preferred. In view of the seriousness of the allegations made against him—and that he might have sufficient time to prepare for his defence against them, he moved that the resolution be laid on the table, till the next morning. He also asked, to be furnished with a copy of the resolution—as also of the remarks read by Mr. Winans. By a vote of the Conference the former was granted to him. The latter he could not obtain, inasmuch as that body had no control over it—and Mr. W. refused the request—alleging, as we are informed, that he could not trust Mr. Scott with it. The motion of Mr. Scott prevailed, and the Conference adjourned to their usual hour to-morrow morning.

Wednesday Morning—May 25.
The resolution of the last evening against Mr. Scott excited considerable interest. At the usual hour for the opening of the Conference, many of the citizens had assembled, and the galleries were filled, expecting that the resolution against Mr. Scott would, of course, be the first business attended to, after the ceremony of opening the meeting had been performed. However, this did not turn out to be the case. Some other matter, relating, perhaps, to the mode of payment, or to the measures of the compensation of the ministers was taken up. After this had been discussed some time, and to all appearance, was occupying the forenoon, Mr. Scott moved that the business, then before the House, be postponed, in order to take up the resolution against himself. The motion failed. A short time afterward Mr. Early renewed the motion made by Mr. Scott. Mr. Scott earnestly appealed to his brethren to sustain the motion, remarking that, although Mr. Ostrander (a gentleman who had manifested a disposition to exclude all further consideration of the resolution) seemed determined, that the resolution should not again be taken up at all, yet, he (Mr. S.) thought it due to his character, that it should be called upon immediately. He felt that it had already been postponed too long. He was keenly sensible of the injury under which he was suffering, and every moment of unnecessary delay, only added to its aggravation. Mr. Early's motion was lost. It was now about 11 o'clock in the morning—the regular time for adjournment being half past 12. A motion was then made by a member, and carried—that, when the conference adjourn, it adjourn to meet again at 3 o'clock in the afternoon. A large majority of the spectators, supposing from the course things had taken, that the resolution would not be taken up till the afternoon, retired from the house. However, not long after the galleries were thinned and before the business under consideration was entirely disposed of, Mr. Early having renewed his motion, the resolution was called up. This was one hour as stated by Mr. Early before the usual period for adjournment. The resolution being read, Mr. Scott commenced by saying, that this day one of the strangest spectacles was presented, which had ever been witnessed in the history of the church. A member of the highest eminence, recognized in the church, was now arraigned before a charged with glaring palpable falsehood, and this, not once, but many times over. Under such circumstances, it could not be expected that he should appear without emotion: yet he trusted he experienced a good degree of calmness. It was the first time in his life he had been charged with falsehood. Those who knew him best, had always been willing to accord to him purity of motive. In the resolution, he was accused of utter-

ing a deliberate falsehood, of stating as true, what he knew to be false. This was a serious, a grave charge, and enough, if sustained, to disfranchise him of both his ministerial character and his membership. He had not only been accused of "barefaced, glaring and palpable" falsehood—Bro. Winans had also declared, that the author of that pamphlet must either be a "reckless incendiary or a non compos mentis." If he (Mr. Scott) had set fire to the city of Cincinnati, he could hardly have been treated with more severity. What is the usual course, in cases of misrepresentation? Suppose in replying to any member, he should misstate any of his arguments, would it be right, would it be in order, for that brother to rise in his place and charge him with falsehood? Was there then so much difference between a speech written and a speech delivered, as in one case, where there is misrepresentation, to warrant the charge of "barefaced, glaring and palpable falsehood," and in the other, to call only for correction?

He wished to direct the attention of brethren to the design of the pamphlet. It would be proper, that the arguments, adduced by him on the subject of abolitionism, had been replied to, only in part, and superficially. Bro's Winans, Crowder and others in the opposition, moreover, had not been answered by brethren on his side of the question. This suggested to his mind the idea of writing a little address, in which he could present to the view of brethren, his argument entire, and the objections and arguments of opponents, together with replies to them, prepared subsequently by himself, but not delivered on the Conference floor; and present them all in connection.

Bro. Winans had accused the author of the Address of falsehood, because of his statement on the first page, that O. Scott "was permitted to speak twice on the question." I meant by this, said Mr. Scott, that he was permitted to speak twice, in accordance with one of the rules of order, adopted by this body. I was thus restricted. The rule is, that no member shall speak twice on the same question, until all others who may wish to speak have spoken. Now I need not tell this conference, that had the subject been debated ten days longer, I should by this rule, have been effectually prohibited from speaking a second time.

For we all know that speakers are abundant, and when the question was taken, all had not spoken who desired to be heard. It was in view of these facts, I stated, that I was permitted to speak but once; and not with any view to convey an impression, that I had been denied this privilege, by an unusual order of the conference. Brethren know there is such a rule, and they know too how unlikely it was, that it should be set aside in my behalf. They are all aware, that, on the last day of the discussion, I was called in order by a member for speaking twice, as he supposed, to the same question, when I only rose to speak to an amendment, and occupied but three minutes—and I was then pronounced in order on the ground that, before, I had spoken to the main question; now, I was speaking to an amendment. I might, indeed, have made my meaning less liable to be mistaken, by stating "according to the rules of order, I was permitted to speak twice," but as this was my sole meaning, so it never entered my mind for one moment, that I should be misunderstood. Ought this omission then to subject a brother to the high and heavy charge of falsehood? Never did such an idea enter my mind, as an intention, to deceive by this omission.

Mr. Scott said that he had been charged with falsehood, in making a statement of Bro. Winans' argument, as is found on p. 10 of the pamphlet.

This is the strongest, and indeed, the principal position which brother W. has taken against me. I will make a few statements, and then the conference will be able to judge whether I have indeed, in this instance subjected myself to the charge of palpable, barefaced, glaring, wilful falsehood! I intended to state Bro. Winans' argument as briefly as possible, and yet not so briefly as to give either party a false impression, or to do injustice to the speaker. I thought the inference that "Slavery is right under all circumstances" a fair one from his premises—Nay more, I understood him to draw that inference in whole, or in part from his own premises. His argument when stated a little more at length, was simply this—I will attempt to show from the brother's (Mr. Scott) own premises, that slavery is right under all circumstances. He then stated that slavery was a divine institution—God permitted the Hebrews to hold slaves, and made laws to regulate slavery. It must therefore be right under some circumstances—and the brother from New England has told us, that if slavery is right under some circumstances, it is right under all circumstances. I have proved that it is right under some circumstances, and therefore from the brother's own admission, it is right under all circumstances. But it may be objected, that in the first place, that I never admitted, that if slavery was right under some circumstances it was right under all—I never made such a statement. In the second place, I never denied that the scriptures allowed the Jews to hold servants. I am not such a non compos mentis as not to know this fact. It will be seen therefore that Bro. W. in making out his conclusion, that slavery is right under all circumstances, attributes to me, what he himself has admitted, and which I never denied—so that my premises have no sort of connection with his inference—and for it he alone is responsible. I did not suppose, I was doing him any injustice in stating his argument as I did—I certainly had no such design, and therefore will submit this explanation as an accompaniment to my original statement of his argument. And whether it induces justice, that slavery is right under all circumstances, belongs properly to him or to me, to his premises or to mine, I leave for the conference and the public to judge. Suppose I were to affirm that polygamy is right under some circumstances—(Here Mr. Winans interrupted the speaker, and remarked that he really believed him to be out of order. He demanded that he should be kept to the record—that he should speak directly to the charge made against him, and not move the decision of the chair.) Mr. Scott said he did not intend to be disrespectful. He was endeavoring to explain to the conference, how he had been led to mistake the argument of Bro. Winans, if he indeed had mistaken it. He was proceeding to suppose a case. Suppose I were to affirm that polygamy is right under some circumstances, or no circumstances, that it is wrong under all circumstances. But no says Bro. Winans, I can prove from your own premises that polygamy is right under all circumstances. It was allowed, it is recognized, and not condemned in Jewish scriptures among the Jews, and therefore it is right, according to your premises under all circumstances! Who does does not readily see the sophistry of such an argument!

Bro. Winans did state that slavery was a Divine Institution—perpetual, hereditary slavery; and yet he affirmed of the representation of his argument in which this statement is made, that "every word of it was false." I took down notes of his argument at the time, and the representation accords exactly with mine. I never used the premises he represented as mine. I am not surprised, sir, that brethren should be much excited when they see their arguments in print, and think them misrepresents, and yet he affirmed of the representation of his argument in which this statement is made, that "every word of it was false." I took down notes of his argument at the time, and the representation accords exactly with mine. I never used the premises he represented as mine. 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